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WOMAN'S WORK

A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

When I Was President

PRINCETON
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Subjects for Auxiliary Meetings, 1918

JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXIII MARCH, 1918 No. 3

A Buddhist Temple at Kyoto.

Think a Minute

Are YOU sacrificing for War Relief,
or
Are you asking your Missionary Magazine to sacrifice?
It is a simple question of arithmetic
War Relief+Woman's Work=Your sacrifice
War Relief—Woman's Work=The magazine's sacrifice
Is it the time to add or to subtract?
Many of your missionaries are engaged in war relief at the front
Are you keeping in touch with them by subscribing to Woman's Work?

All of the various "drives" and "campaigns" of recent months have depended largely for their success upon their methods of gaining publicity. The Liberty Loan, for instance, had a large staff of competent workers solely engaged upon publicity. People have to *know* about anything before they can be interested in it. Missionary magazines can not afford the skill and experience of publicity experts nor the immensely expensive advertising through which, by narrative, argument, incident and pictures, they bring their perfectly legitimate appeal to the eye and the heart of those who can help. But all these movements, in themselves so important, do have a tendency to fill the minds and exhaust the resources of the public upon which we have a logical claim. It is to the women of our own Boards, and especially to their official representatives, the Secretaries of Literature, that we must look for our publicity. It is they who must tell the rank and file of Presbyterian women of the interest, the information and the practical help in their mission work which they may find in our magazine. A very definite step in this direction has been taken by the Philadelphia Board. They have had printed many

thousands of the attractive little "rouser" which we show at the top of our first page. On the reverse side is printed the new schedule of topics for the year. These are not only used by Secretaries of Literature but are slipped into the packages and correspondence sent out by the Board members, and they will be a potent reminder to our subscribers to renew for themselves and to interest their friends.

IN THIS time when all over the world there are so many heavy hearts it is of special interest to hear from Mrs. Peoples of Siam of one detail of her busy life: "I am working on *A Book of Comfort,* passages from the Bible for 'those that mourn.' Our native Christians were so pleased with some fifty passages we gave them recently when all our hearts were sad over the loss of a beloved mother, that I determined that such a book of comfort should be prepared. They now have the New Testament complete, but as there are no references, they miss much that is familiar to us."

CORRESPONDENTS should notice that the name of the city of Tsinan, China, is now LICHENGHSIEN (*Lee-chung-shen*). This change is important to us because the higher educational institutions of our Shantung Mission have been removed from Weihsien to Lichenghsien. New science and arts buildings have been erected and the work is keeping pace with the rapid development during recent years of this stirring city. Formerly bitterly antagonizing everything "foreign," it is now one of the most up-to-date of the capitals of provinces in China, with electric facilities, finely paved streets and every evidence of progressive spirit.

THE BOARDS of five denominations have united in the "Tokyo Woman's Christian College" and, as mentioned elsewhere in this issue, a beginning has been made. The board of trustees announces that "The institution shall always be positively Christian. The trustees, officers and, as far as possible, the entire teaching force shall be members of evangelical Christian churches; religious services shall be held statedly and the study of the Bible shall be included in the curriculum." In more prosperous times WOMAN'S WORK had the pleasure of giving the first thousand dollars toward our own Board's initial share in this enterprise, and we watch with deep interest its development.

"TO SPEAK THROUGH an interpreter is like trying to scratch your foot with your shoe on!" This Japanese proverb was quoted by Y. M. C. A. Secretary Hibbard as he translated into English, sentence by sentence, the address of Major General Hibiki of the Japanese army to a thronged audience in a New York church on a recent Sunday. General Hibiki, with Mr. Yamamoto and Mr. Masugomi, formed a delegation sent by the Emperor to do Y. M. C. A. work with the soldiers in France. All these men are earnest Christians, with a profound evangelistic spirit. General Hibiki, in his khaki, with spurs, beautifully wrought gold sword-scabbard, and breast blazing with jewelled orders, was a martial figure. Mr. Hibbard said of him that in the Russo-Japanese War he had entire charge of the purchase of supplies for the army. The contractors said he was a terrible man to deal with! The reason was that he was absolutely incorruptible. The General himself, instead of speaking of Japan's military glories and intellectual achievements, began his address by saying that he thanked his Father in heaven for what the Christian Church had done for Japan. He called a long roll of men whom he knew, distinguished in the army, the navy, in business and in intellectual careers, who were open Christians. "But," he said, "we are by no means through with the help of the

missionaries. The opposing forces are powerful. Among Japan's seventy millions our Christian Church of something over a hundred thousand might easily be overwhelmed. We need your help. It is said in war that it takes his own weight in bullets to kill a man. Counting those yearly brought to Christ in Japan and the amount spent in Christian work, it costs a thousand *yen* to convert a soul. But the soul is beyond all price!"

The Student Volunteer Movement illustrated intensive culture in its quadrennial convention held at Northfield in January. Instead of counting its numbers by thousands as at previous conventions, the representation this year was carefully restricted, in view of many obstacles. But those in attendance were so thoughtfully selected that the gathering attained a high water mark of efficiency and enthusiasm. Under the leadership of John R. Mott, foreign and home missions and Association work were all welded together into one dynamic inspiration to consecrated and sacrificial effort.

Under the radiant cherry-blossoms and behind the lovely scenery which fascinate the traveler in Japan, her gentle, appealing women carry heavy burdens; often domestic conditions of which they may not speak, which would seem unbearable to Western women. Labor conditions, too, have not kept pace with the advance of Japan's civilization. A reliable medical authority, after full investigation, says that three-fifths of the army of five hundred thousand women in her factories are under twenty; they work from thirteen to sixteen hours a day; in the spinning mills are on night work every other week. The women on the day and night shifts share the same bed, which is never aired nor cleaned; tuberculosis and other diseases spread rapidly. Few can stand the strain more than one year, eighty per cent. are succeeded by new workers each year; of the few who return to their former homes twenty-five per cent. are consumptive.

Rev. Dr. and Mrs. F. J. Porter passed through this city on their way back to Sao Paulo, Brazil, and it was pleasant to hear Mrs. Porter say at the noon meeting of our workers that though she had been prepared to see less interest in this country in mission work in South America on account of the absorbing war activities, she had been delighted to find that the American women had hearts big enough to hold both! She had had everywhere warm and cordial reception and eager attention to her message.

Take some of the pretty places of California, with its big trees and flowers, then a few of the Yellowstone scenes, the deep gorges of Arizona, the mountains of Colorado, Palisades of the Hudson, lakes of Minnesota, bits of Niagara rushing over steep precipices, then add the balmy blue sky, winding lanes, thatched roof cottages, long white bridges, the brook dancing over stones and rocks in the valley below, ancient shrines among the twisted, gnarled old vines, then Japanese girls with quaint kimonos and *obis* and open parasols, and little children clicking along the countless walks, and as twilight draws near, the twinkling lanterns and echo of a temple gong far away—this will make but one of the many pretty pictures of Japan! It is all mystical, enchanting, yet real.

Kanazawa. (*Miss*) *Evelyn Larsen.*

The plan of newspaper evangelism presented during the last year the message through the daily press to hundreds of thousands who would otherwise have no definite notion of the message of the Gospel.

It may be observed that the Japanese language is undergoing a transformation, gradually approaching the English language. In the shortening of the sentence, in the greater directness of style, and in the various idiomatic changes taking place, the Japanese language is beginning to show the effect upon its structure of the wide-spread study of English in this country.—*The Christian Movement in the Japanese Empire*, 1917.

Our Missionaries in Japan

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Behind the Scenes in a Mission School

CLARA W. McQUOWN

WHEN a woman has lived for ten months with other women, sharing their duties, anxieties, joys and sorrows, she can authoritatively say that she *knows* those women and the work that they are doing. It is with this intimate knowledge that I write of the Joshi Gakuin and its workers, for I spent the entire term of 1914-15 in the school.

I am not a missionary, neither did I go there as a salaried helper. I was just a traveler who had been in Japan four months—long enough to become fascinated with the country and anxious to know the better class of the people, especially the young women. So, hearing that our Presbyterian school in Tokyo lacked two of its regular staff, I volunteered my services for six weeks to teach some of the class in English. Instead of staying six weeks, I stayed ten months, for there was never a time when my services were not needed, never a time when each teacher did not have all that she could possibly do, and it seemed to me much more than she ought to do.

Those ten months changed all my ideas of a mission school. Perhaps there are others who have never realized how different this work is from teaching in the home land. One difference is that there is little need of discipline. The Japanese girls—always sweet, charming, affectionate—go to school to study, and their beloved teacher's wish is their law. The actual teaching is more difficult, because either the teacher or the pupil is expressing herself in a foreign tongue. There is greater responsibility than at home as to the guidance of the girls in moulding of Christian character: they must be fitted for life in the modern world and yet they must not be at variance with the long-established customs of their country.

The School has a distinctly religious life—Bible-classes form a part of the curriculum; morning and evening prayers are conducted daily, in part by the girls. There are two Christian Endeavor Societies, and I may say that these, for preparation, promptness of members in taking part, and their willingness to lead in prayer, would put to shame any C. E. Society which I have ever attended in America. There is also a Y. W. C. A. for the older girls, a Christian group who always preceded their weekly meeting with ten minutes of quiet prayer. The great success of these meetings was not due to the girls alone, but to the careful oversight of their Japanese and foreign teachers, who also planned and directed for them literary, musical and social clubs.

Much time and thought was given to the supervision of the work of a number

of girls who assisted with the music in some of the native churches and who also helped to conduct over twenty Sunday-schools in different parts of Tokyo.

The Japanese teachers were ever solicitous for the welfare of the school and untiring in their efforts for its upbuilding and the evangelization of the girls. The home of the foreign teachers was in reality a social center from which Christian influences radiated throughout the city. Each teacher took an active part in a different church; each taught a Bible class of young men —almost all of whom were University students. These young men often came to the house for advice on all kinds of problems. The house was always open to religious, temperance, educational and social welfare conferences—led sometimes by foreigners, sometimes by Japanese. It was by no means unusnal to have three different meetings going on at the same time, one in each of the three first-floor rooms. In fact, I never realized that people could have so many meetings! To me, the most interesting of these meetings were those of the Women's Board of Home Missions—attended by some of the leading women of Japan.

There were two monthly meetings of so-called Women's Clubs — the one teaching the tenets of Christianity to non-Christian women; the other, instructing women in the many kinds of industrial and philanthropic work carried on by women in other lands. The Orient does not have the many charitable organizations of the Occident, and even a casual observer may soon see that a large part of the salary of many missionariesis spent for food, medicine, clothing, etc., for poor of the country in whom they are interested.

Miss Tami Mitami, Japanese principal of Joshi Gakuin at Tokyo, in her room in the Graham Dormitory.

Evangelistic work forms an important factor in mission school life. Efforts are made to keep in touch with the families of former as well as

Girls of the Joshi Gakuin. Photos. sent by Miss Clara McQuown.

present pupils. Calls are made whenever possible and invitations sent for school entertainments, clubs, meetings, etc. With an enrolment of two hundred girls this is an overwhelming task. One can never stop to rest without feeling that some duty is left undone.

Although I have been speaking of the Joshi Gakuin, what I have said regarding the faithfulness and excellent work of the teachers would apply as well to our Girls' School in Ningpo, China, where I later spent seven months. With this intimate knowledge of these women and of a large number of our evangelistic and medical workers in Japan, Chosen and China—who are equally cultured, efficient and devoted to their work—it grieves me to hear the adverse criticisms that are frequently made by uninformed returned travelers. Recently, a charming woman, the mother of an officer in our Navy, said to me, "I used to be interested in missions, but I am not any more, for my son has told me so many unpleasant things about the missionaries with whom he came in contact in the East." There are various reasons for such reports. The average traveler is not interested in mission work and is so engrossed with sightseeing and with his new and strange environment that he gets no first-hand knowledge of the subject. He comes home to repeat what he has been told, not what he knows. Then there are travelers who visit our stations, but their stay is so short that their impressions are entirely superficial. Perhaps occasionally there may be found a missionary who merits criticism—even one of our Saviour's chosen disciples proved unworthy. We can not claim perfection for church members in any country. But it may truthfully be said that the greater part of the adverse criticism comes from those who have failed to discriminate between the noble men and women who are working under the Mission Boards of our representative churches and the hundreds of others who are teaching the creeds and dogmas of sects almost unknown in America. Many of these "unorthodox" workers lack education, refinement—even character. They are not under the jurisdiction of strong, controlling Boards of a church which demands qualified workers. Yet, as they are teaching a form of religion, they are classed as missionaries and our hard-working, self-sacrificing men and women must bear the brunt of their misdeeds. Those who are really informed have only praise for our missionaries.

WASHINGTON CITY.

Japanese Charities

WHEN DID THEY BEGIN? WHAT INFLUENCE STARTED THEM?

Rev. J. B. Hail, D.D.

As most of our readers know Dr. Hail has been at work on the mission field since 1877. He has seen the growth of Japan in many ways, her splendid material progress; her advance in education, science, sociology and humanity. He has observed her finely organized Red Cross, and her care of the wounded of both nations in the Russo-Japanese War. And after all his study he says: "There is illustrated in the charitable work of the Nation as a whole this fact—that the influence of mission work is not confined to its immediate results or fruits but extends far beyond the mission body."

When I was *en route* for home in 1903, I met a doctor from St. Louis on board the ship and had several talks with him. He said, "I am a member of the ——— Church in St. Louis. Our church recently spent one hundred and fifty thousand dollars for the improvement of our church property while in the immediate neighborhood, not more than a stone's throw from the church there are a number of destitute families. I can not reconcile the teachings of Christ to that kind of thing. Christ taught us to care for *men*."

I have just been looking over the *Japan Year Book* and I find that there are in all Japan 582 charitable institutions, caring for 3,464,370 persons, at an annual cost of 3,142,530 *yen*. These institutions are orphanages, asylums for the aged, charity hospitals, institutions for the relief of the destitute, employment offices, vagrants' homes, work houses, day nurseries, reformatories, schools for the blind, deaf and dumb, charity, educational, prison gate rescue institutions, homes for the reclamation of fallen women, etc., etc. None of these charitable institutions, save one, date from earlier than 1879. The beginning of the great majority of them dates within the present twentieth century.

It is not my intention to claim that all charitable work done in Japan is done by Christians. But I am of the opinion that the present showing is to be traced to Christian origin. For instance, there are now seventy-eight charitable hospitals in Japan. The first hospitals of this kind were planted by Christian missionaries, among whom was our revered Dr. Hepburn.

The Red Cross Society of course is of Christian origin, as its symbol indicates. Japan joined the Geneva Convention in 1886. The attitude of men in Japan before the time of the Restoration, fifty years ago, toward the suffering enemy is well illustrated in an incident of the war of the Restoration that took place fifty-one years ago. In a battle near Toba there was with the army of the Emperor a physician from England. This doctor found an enemy wounded and dressed his wounds. The General rated him soundly for not leaving the man to suffer. The physician told the General that he was there to treat suffering wherever he saw it, whether the sufferer were friend or foe. And if he could not treat foe as well as friend he would return to the Legation! *Now* in Japan the Red Cross has a membership of 1,694,796 members. It expends annually 2,820,977 *yen*, of which 1,013,550 *yen* is for hospital work. As an adjunct to the Red Cross Society there is the Voluntary Nurse Society. This philanthropic body of women numbers 13,665. The first trained nurses in Japan were trained in a Christian hospital in connection with the Doshisha School in Kyoto.

There are 134 orphanages in Japan. The first one that was established was a Christian institution, and seven of the existing institutions are Christian. One at least of these was founded by a member of our own Mission at Kanazawa, Mrs. Winn, of sacred memory.

There are ten leper hospitals, these shelter in all 1,230 persons. This is what the compiler of the *Japanese Year Book* says of this form of charity: "It was by foreign missionaries that all

private asylums and hospitals for lepers have been founded in Japan, and it was through their agitation for public support, especially Miss Riddle's Hospital at Kumamoto, that both the public and the Government have been induced to adopt a definite arrangement for sheltering and segregating this unhappy class of fellow mortals." Dr. A. D. Hail of our Mission in Osaka has a work among the lepers who are segregated in a village near Osaka. He and his assistant have organized a leper church.

There are seventy-one ex-convicts' homes in Japan. Of these the largest and best regulated was created on the memorable occasion of the general Amnesty at the death of the Empress of Komei Tenno in 1896 by Mr. Hara. This gentleman is a Christian who had been imprisoned for a political offense, and who undertook the duty of a prison Chaplain. In 1913 there were in this home 501 inmates. Of these 402 became self-supporting. Forty-two were still under the protection of the home; one died; twenty were re-convicted and the whereabouts of thirty-six was unknown. In the convict homes other than the Christian one, thirty per cent. of the inmates prove incorrigible, while in the one Christian home only four per cent. return to a criminal life.

So far as I know all work for the rescue of fallen women in the shape of rescue homes is done by Christians. The larger part of this is under the Young Women's Christian Association and the Salvation Army. But many of our missionaries contribute both time and money to help in this work. The women thus redeemed from lives of infamy go into domestic service; some are married, some become helpers and teachers. But aside from rescue the work of the Y. W. C. A. in preventing girls from falling into the hands of those who would lead them astray is most commendable. For this work the Association has women at the Central and Ueno stations in Tokyo who meet incoming trains and when they find girls coming to the city to seek work they befriend and find employment for them. Thus they keep them from falling into the hands of those who would lead them into a wrong life. In all, the inmates of the rescue homes for the year 1916, was 330.

Beginners at Shiba Kindergarten. Photo. sent by Mrs. McCauley.

We have not time or space to mention all the various forms of charitable work being done nor to tell even of the missionary activities. The object of this paper is to call attention to the fact that while much of the charitable work now carried on is done by the state and by Buddhists, yet the initiative

[The work for lepers of our own Miss Kate Youngman should also be remembered, though she is no longer living.—EDITOR.]

came from the missions and from the charitable work that is done in Christian lands. The doctor was right—"Christ taught us to care for *men!*" As a nation or people grow towards the light they learn more and more the worth of men and women and when they find suffering they apply themselves to its alleviation. John the Baptist came among other things "to turn the hearts of the fathers to the children." Christ turns the hearts of men to their fellows. Men, seeing the work of Christian men and women, imitate that work and so the missionary and the charitable institutions of Christian lands have an influence far beyond the confines of the Christian body.

How One Missionary Rests

[If you will look back to your copy of WOMAN'S WORK for March, 1915, you will find much information about our work in Japan, as true now as it was then, including a sketch by Rev. Harvey Brokaw, entitled *Thinking Brown.* We are giving now another glimpse of the lady described in that sketch, but perhaps, as the glimpse comes through extracts from letters she has written herself, we should not mention her name.—EDITOR.]

HAVING lost my cook I am doing my regular work with the addition of the cooking and housework. An untrained woman comes in to wash and clean, but she must bring with her a crippled child, two years old, who stays with me while his mother works. Sometimes I can study or write while he plays on the floor, but he has to have some attention to keep happy.

Yesterday was a sample Sunday. I got up extra early to be in good time for the nine o'clock Sunday-school. There were more than a hundred children present. Morning service followed, and when I got home I prepared a quick dinner, ate and cleared it away to go to the one o'clock Sunday-school in the east end of town. There were sixty children and no other teacher, but they were so dear and interested in the lesson—I came home as happy as I was tired, having visions of a quiet hour or two by the fireside. That vision faded and a brighter one came when I saw the folks waiting for me when I got home. An elderly lady and her three grandchildren and two other boys were sitting in the sunshine on the south veranda, and two lonesome, half-sick, middle-aged women were huddled near the stove in the sitting-room. I got a blanket and pillow for one of them and had her lie down, got out the "tiddledy winks" for the little boys, wiped the baby's nose, and talked with the grandmother a while. She soon went home, taking the baby, the boys went out to play in the yard and I gave them some oranges and cakes to have a picnic on the grass. I had put the tea-kettle on the back of the stove earlier and when it was hot made some tea for the two by the fire, and we had a nice little chat together over the teacups and bread and butter. One of them had not been able to eat any dinner, so she was really refreshed by the light meal. I had just carried out the tray when the children came trooping in again, each one possessing himself of a rocking-chair, and it took some generalship to keep them from bumping into one another in my small room! The youngest one asked for graphaphone music and they took turns in choosing songs or "band music," as they call any instrumental piece. Then came a half hour with pictures. At this point a mother and her baby came in—she said because the baby fussed so to come. He enjoyed the pictures, too, till nearly sundown, when they all went home, clattering off in their wooden clogs, as happy as larks. I had just aired the room and sat down when a neighbor woman came in—she said because she was lonesome at home. We talked as we watched the last flicker of the sunshine through the bamboo grove. You have no idea how prettily the twinkling light dimples on the wall as it sifts

through waving bamboo branches unless you have really watched it! The woman, a tired school teacher, sat by the fire as I brought in my supper-tray where it was warm, and we talked over things we had read lately. She told me about the intrigue Germany was said to have made to induce Japan to join Mexico in an attack on America. She went on reading while I put away my supper things. She had a cold and didn't want to go to the evening meeting, so she said she would "keep the house" while I was gone. She was still here when I came back from church. It was too late then for anything else, so I looked over the last magazine to see what it had to say about the great war.

The girl whom I have been educating graduates this spring, and will take a further course in kindergarten training in the school where *The Lady of the Decoration* wrote her famous but somewhat misleading book. My boy is now at work on the Baptist Gospel Ship, "Fukuin Maru," getting a little training for the sailor's life he has chosen. He is to enter a navigation school next month if he is among the favored few for whom there is room.

"Something to Read" for Japan's Christian Women

IT WOULD be difficult for Christian women in this country, with all its opportunities for religious culture, to imagine bringing up their children without the delightful child books and magazines which fill so many of the little ones' hours with pleasure. And, as the children grow older, ever more and more important becomes the question of what they shall read. As the girls advance through school and through college their taste in literature advances, too, and the mature woman finds in reading her mental stimulus, intellectual expansion, spiritual illumination and also her needed physical rest. The home is barren indeed which has not always at hand "something to read!"

Christian educators in the foreign field have felt keenly the lack of the right kind of literature in the language of the different countries, and a great effort is being made by the Interdenominational Committee for Christian Literature for Oriental Women to supply this lack. As fast as funds and translating skill permit they are providing reading matter, wholesome and interesting, not necessarily strictly religious in character. Nowhere does this supply meet with a warmer welcome than in Japan. Ninety-seven per cent. of Nippon's people are literate. It is said that in Tokyo one street a mile and a half long is entirely of bookshops, always thronged. There is more opening for literary than for any other propaganda. A Presbyterian missionary with a handful of tracts passed up one side and down the other of a trolley-car, handing one to each passenger. Each recipient arose and bowed, accepting the tract gratefully. To two army officers sitting up in front none were offered, but they fol-

Miss Tsuchi Hironaka.

lowed the missionary and requested them. They explained that they were obliged by the army regulations to deliver a weekly lecture to their men; they committed the tracts to memory and gave them verbatim as lectures!

The Japanese woman is not just a pretty kimono and dainty manners. She has a keen mind and alert sympathies. She reads with absorbed interest, in translation, of the tribulations of Ellen Montgomery in *The Wide, Wide World,* and is thrilled, as we all were some years ago, with the adventures of *Ben Hur.* One of the latest additions to her library family has been that improving little person, *Pollyanna,* translated into Japanese by Miss Tsuchi Hironaka. Many of our readers will remember Miss Hironaka who, after her early years in our school with the Misses Bigelow at Yamaguchi, was prepared in this country to go back and teach in the new school at Shimonoseki. An article by Miss Hironaka appeared in WOMAN'S WORK for March, 1914. Her health became impaired so that she was obliged to rest from teaching, and she devoted her time to translating. Accustomed by careful training, as the Japanese women are, to the rigid repression under a serene exterior of any manifestation of discomfort or grief, *Pollyanna's* philosophy has appealed to them strongly. We quote some of the expressions of approval which have reached Miss Hironaka:

"A Christian woman lives with her daughter and is very poor. She has to work hard for her living. Her brother is rich and has a big house; as his family went to Tokyo, they left the house in the care of this sister. She is not used to living in such a big house and is always afraid something will happen. She was even afraid to go to church, for fear someone might come when she was away and take the brother's things. We missed her, but one evening we saw her in the church, her face beaming. I said to her that we were all glad to see her in church again, and she answered, 'You know, we — my daughter and I—read *Pollyanna* to-day. We became so cheerful and glad that all the dread was gone! My daughter said we had better begin to play *Pollyanna* right soon. She was not afraid to stay alone in the house and she wanted me to come to the church service. After this, nothing will hinder my coming to church.' "

"A letter came from a lady, telling me that she had bought three copies of *Pollyanna* and is going to send them around among the families there. She also wrote that the first one to begin the game is her maid, and since then the whole household is changed!"

"Lately I went to a summer resort, where I met a lady who became very friendly with me and soon told me all her troubles and sorrows. She had an only daughter, eighteen years of age, so she adopted a son-in-law for her. Everything went very well and she was very happy and thought she was the most fortunate woman in the world. But after a month the daughter became sick and died. The whole world changed. She lost all her hope and joy and did not know how to live after this. She lost her health also, and she could not bear to see her daughter's dresses and wedding garments, so with her husband she came to the Hot Springs until she could forget her sorrows. I began to play the game with her and such a change as I could see in her face. When I counted all the blessings she had, she was astonished to find so many!"

"Oh, *Pollyanna!* be a friend to all the Japanese women and girls. They need you badly. They live depressed lives under 'don't' and 'mustn't.' They have such a small circle to live in; they have no freedom in thinking or in action. As a result they become gloomy and melancholy. Oh, *Pollyanna!* be a friend to them and cheer them up, and teach them how to play your game, and at last lead them to the Saviour, the Light and Life of all mankind!"

Tsuchi Hironaka.

"THE processes of national education to which Japan whole-heartedly committed herself a generation and more ago have wrought upon the nation with penetrating far-extended influence. They have made a nation of readers. At the ricksha stands the coolies read together while they wait. Messenger boys have their books in their pockets to read as they push their carts along the roads. It is claimed that more books are published and sold in Japan now than in Germany. There is a steady gain of Christianity and an altered attitude of the nation toward it. Christianity can secure a hearing anywhere, in church or public halls, or even in Buddhist monasteries."—*Robert E. Speer.*

"IN Japan a telephone and its number can be sold or even pawned, such desirable numbers at 1234, 500 or 5555 bringing as high as $500, while a broker will lend $300 to $400 thereon. This is due to the fact that the number of telephones to be installed by government monopoly in any one year is limited and far exceeded by demand. In Tokyo many who applied seven or eight years ago are yet unsupplied."

With Courage and Cheer

ISABELLE M. WARD

98 Sanchome, Kobinata Daimachi, Koishikawaku, Tokyo, Japan, November 21, 1917.

Speaking at the women's meeting at General Assembly, and in many other places, during her furlough two years ago, Miss Ward made many warm, personal friends who will read with interest this informal chronicle of the home which she and Miss Evelyn Larsen have been sharing.

WHAT do you think of the address at the top of this sheet? It means number 98, of the Third Division or Little Sun-Reached Main Street, in Little Stone River Ward, in the Eastern Capital of the Land of the Rising Sun! Do you not think it sounds bright and happy? That's just what it is! Miss Larsen, our new lady, and I are together in a dear little, queer little Japanese house with paper doors and windows, thickly straw-padded floors and paper partitions. The largest room is twelve by twelve and the smallest six by six feet, but all the partitions can be slid out and the whole house made into one room, which we do in part for meetings. The only glass window in the house is in my bedroom where the ceiling is only six feet three inches from the floor—don't express the usual Eastern wish, "May your height increase!" The house seemed too dark and cold so the mission put in glass doors on the south side, where the whole side of the house is formed by a series of sliding wooden doors which must be tightly closed at night for protection. On sunny days the glass doors make it warm enough on that side to do without other heat. The house would hardly sustain a chimney so we use tiny gas-heaters and the usual charcoal braziers. As gas is one of the only commodities not yet doubled or more in price this year we are glad not to be forced to buy coal. The piano Mrs. McCormick gave is a great delight to us.

The neighbors are proving much interested and very kindly disposed to our work. In fact, we have not met even one rebuff of any sort. The women's meetings and cooking classes are attended by women who rarely go to anything else and we feel much encouraged. Several children of the neighborhood come for stories, games and songs and it is really the start of a Kindergarten, though it is more like a week-day Sunday-school. The young men's Bible class, so reluctantly begun, has blossomed out to be very fine. The strong, sturdy university lads are quite an inspiration and one keeps wondering what they may not become if that strength can only be turned to the Lord's service.

Poor old Fukagawa! It was so flooded out in the storms of October first, and the rains of the following four weeks, that all regular work had to be stopped until last week. The house where our Sunday-school meets was under water to the tops of the doors and so many of the children's homes were entirely destroyed that it is almost like beginning a new work. The autumn has been the coldest in many years and this adds to the misery of the flood sufferers, many of whom have had to sit by and watch the few things rescued from the water rot because there was no heat nor sunlight to dry them. The Government took hold of things well and though there has been much sickness from cold and exposure there has not been a plague or pestilence such as so usually follows such a disaster. We do so long for better quarters for that Sunday-school and for a preaching-place and Kindergarten. The flood has postponed anything the people there could have done but we have not given up hope and are keeping at it with all the possibilities at hand.

Miss Larsen is doing well at the language, and we are so happy together that we are not hiding our wish to be allowed to continue together after her year in language school is over.

Prices have soared so high that we use many of the Japanese dishes for economy. Today we are to have a rice dish with onions and bean curd and cabbage and a wee speck of meat cooked up together in soy. Then we are to have a real squash pie for two. A little neighbor lady was at one of our meetings a few days ago and said she had been afraid to come to see me not knowing whether I would be glad to see her or not. We became very friendly and yesterday she brought in a piece of a real American squash raised on her husband's "farm" from seed brought from Boston. She talks English very well, having lived in Boston for ten years.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

———, ———. Mrs. J. A. Miller from Shuntefu, N. China. Address, Carthage, Ill.

At New York, Jan. 5—Miss E. R. Williamson from Brazil. Address, 4823 Warington Ave., Philadelphia, Pa.; Miss Carrie L. Jayne from Brazil. Address, Florida, N. Y.

At New York, Jan. 11—Miss L. W. Quimby from Colombia. Address, Care Mrs. W. J. Holden, 418 S. Evergreen Ave., Los Angeles, Cal.

———, Jan. 14—Miss Maud Steele from W. India. Address, R. B. 221, Selma, Cal.

DEPARTURES:

From New York, Jan. 11—Rev. and Mrs. W. B. Boomer, returning to Chile.

From Vancouver, Jan. 17—Dr. and Mrs. W. F. Seymour, returning to Teng-chou, China.

From San Francisco, Jan. 23—Rev. and Mrs. T. F. Carter, returning to Nanhsuchow, China; Miss Helen McC. Kendall, to join the W. India Mission.

From New York, Jan. 24—Rev. and Mrs. A. I. Good, returning to Africa.

From New York, Jan. 30—Rev. and Mrs. F. J. Porter, returning to Brazil.

RESIGNATION:

Miss Faye Fisher of the E. Persia Mission.

DEATHS:

At Springfield, Mass., Jan. 4—Mrs. C. W. Forman of the Punjab Mission. Appointed 1883.

———, Jan. 30—Miss Mary B. Sherman of the Japan Mission. Appointed 1892.

[The address of Rev. and Mrs. Roger E. Winn of Chosen is now 343 North Ave., New Rochelle, N. Y.; of Dr. Mary H. Fulton of China, 2095 Lewis Ave., Pasadena, Cal.]

MANY, MANY FRIENDS among our readers will recognize the friendly smile in this particularly faithful photograph of Mrs. Gilman. Few of our women missionaries have been so widely known in this country, for in earlier and later years, first as Mrs. Wellington White and later, after she again took up missionary work on her marriage with the Rev. Frank P. Gilman, she was in great request as a speaker. She went out to China as a missionary in 1880. While on her first furlough, her husband and one daughter were suddenly snatched from her by an accident. In her first years of service and after she returned to China as the wife of Mr. Gilman, whose post was in Hainan, Mrs. Gilman left a deep impression upon the Chinese around her and upon her comrades in service. She was so active and alert, so earnest and devoted, and withal so alive with cheer and vivacity, that her influence was peculiarly vital. For such a spirit one can but be glad that Death's accolade was swift. From the home in this country of her daughter, with dear ones round her, Mrs. Gilman was suddenly called to the eternal Home.

Mrs. Frank P. Gilman.

E. E.

[A WELL-KNOWN New York physician, in conversation recently with the Editor of this magazine, spoke of the fact that the United States of America had not invariably been magnanimous in her treatment of other peoples, instancing the taking possession of Panama, the treatment for many years of the Indians, and other examples of indifference of the strong to the claims of the weak. The Editor was impelled by this conversation to collect for some time items from important journals showing instances where this nation *had* shown conspicuous generosity, such as the return of the Chinese indemnity, the devoting of great sums to improvement in the Philippines, etc., etc. The intention was to show these to the Doctor, but he is now serving his country valiantly in France. In connection with our consideration of Japan one of the items will be of interest to the readers of WOMAN'S WORK. Unfortunately, the name of the magazine from which it was cut was not preserved.—EDITOR.]

HOW YOKOHAMA HARBOR WAS IMPROVED

An action about which all Americans may take a just pride has just come to light through a widely quoted statement of Count Okuma, recently Prime Minister of Japan. It seems that years ago the anti-foreign party in Japan recklessly bombarded foreign warships in the Bay of Yokohama. Indemnity was demanded by the injured nations, and paid. America's share was $750,000.

Says Count Okuma, "The amount of $750,000 did not much please the Congress of the United States, who condemned it as an unjust booty, not capable of honorable acceptance. The sum, after remaining adrift for some time owing to the absence of recipients, was deposited in a certain bank in New York. In 1883 it was returned to the Japanese Government with $30,000 added as interest. Such a noble act can only be expected from a country with American standards of international justice.

"The act subsequently gave rise to a discussion. . . . as to the proper way to dispose of the amount so generously given back. My own proposal was accepted and it was applied to the improvement of the Yokohama harbor works, which should therefore be considered as an everlasting souvenir of American friendship."

The Woman's College in Japan

MATILDA H. LONDON

THE WOMAN'S CHRISTIAN UNION COLLEGE hopes to open its doors in April. Dr. Nitobe, a very well-known educator has consented to act as honorary president; and Miss Yasui, at present connected with the Woman's Higher Normal School and in many respects Japan's most prominent woman educator, is to be the dean. Miss Yasui is a very earnest Christian woman and the Board of Trustees are more than fortunate to have secured her for this most important position. Mr. Nagso, who holds a high position in the Imperial Railway, is vice-president and business manager. The interests of the college that are related to the co-operating missions and mission boards in America are to be in the hands of the executive secretary of the board of trustees, to which position Rev. Dr. A. K. Reischauer of our mission, has been elected. The boards of six denominations back this institution—American Baptist (north), Disciples, Methodist Church of Canada, Methodist Episcopal Church, Presbyterian Church in America and the Reformed Church of America. These six bodies conduct seventeen high schools in different parts of this empire which we hope will serve as feeders for the new college. The college is to be located in Tokyo, for the next three years it is to be in a piece of property that belongs to the Presbyterian Board called Tsuno-hazu, just outside of the city limits. The money to run this institution is being raised by our boards, and it is hoped that it will find many friends here in Japan, too.

The college is to be the highest in grade of any school for women in Japan. The various courses of study are not entirely mapped out yet, but they

expect to offer a department of Languages and Literature, including courses in Japanese, English and Chinese. A Domestic Science Course, a business training department and a broad cultural course that will include music, will also be offered. Definite religious instruction will be a part of the regular work of all the departments and the authorities hope to have the entire life of the institution permeated with a sane and wholesome religious atmosphere. The trustees are busy now with these plans and have their hands more than full.

TOKYO.

THESE pictures give a little idea of the improvements at Meiji Gakuin in Tokyo. The campus has been entirely changed in the last year. Huge trees have been transplanted bodily, with the skill for which Japanese gardeners are famous; shrubs and hedges have been planted in the quadrangle center, so that with our mind's eyes we see a beautiful park-like plaza, although the actual picture is a rather barren plain with diminutive brushes and ambitious weeds. A fine athletic field has been made. A new chapel and a new Recitation Hall have been erected. The entrance to the grounds used to be by a muddy lane, but now there is this imposing gateway. So the school now has good equipment for carrying on its useful work.

At Meiji Gakuin in Tokyo. Imposing New Gateway.

New Chapel looking across athletic field. Notice transplanted trees supported by props—Photos sent by Rev. Howard D. Hannaford.

Sometime ago the students and alumni celebrated the twenty-fifth anniversary of the coming of Professor Landis to the school. In reality it has been longer than twenty-five years, but exact dates do not trouble the Japanese and anyhow, as Professor Landis gracefully expressed it, he had spent just twenty-five years in Japan, counting out the time of his furloughs. When the Professor went into his classroom, he found this highly commendatory sentiment written on the blackboard: "We all graduate the twenty-fifth anniversary of your post. May your happy and success!" This rather remarkable language is not exactly typical of the English used at Meiji Gakuin! The anniversary was celebrated by a meeting, a banquet and a commemorative gift: it was most fitting that Professor Landis's long and faithful service should be thus recognized by his Japanese friends.

(*Rev.*) *Howard D. Hannaford.*

KYOTO.

A MISSIONARY recently received this postal from a young man, not a Christian: "Imagining that it will be very good for us that we consist of the party whose are anxious to study in the Bible, I wish you that, would you not teach us the Bible and lead us to the heaven, if you please or not."

With Presbyterian Young People

"HERE A LITTLE, THERE A LITTLE"

Field Secretaries and other Board officers who visit often among the presbyterial societies have frequently spoken of the noticeable lack of information possessed by the young people (and occasionally by their older sisters, too!) regarding the various phases of the work of our women's Boards. It has always been remarked, however, that with this lack of information has gone an eagerness to learn which was, in most cases, all out of proportion to the available time and strength of the visiting Board representative.

In order to answer in some measure the questions in the minds of young people all over the country, and to help them to find their very important and necessary place in the scheme of foreign missionary activity a series of articles is being arranged to appear from month to month on this page of Woman's Work, treating of the various phases of the work of our women's Boards, and the relation of the young people of our Church to them. The plan is that each topic shall be presented by one who has specialized in that particular branch of the work.

The series will begin in the next issue with a statement of the especial need of our Presbyterian Church for its young people in the present hour. This will be written by Rev. William P. Schell, than whom there are few better equipped to make such a statement, both because of his knowledge of the Board's needs, and also of his intimate comprehension of the young people's abilities.

Other topics which we plan to have discussed during the coming year are as follows:

Young People and Mission Study; why should alert-minded young people take up missions as a real study and not just as a subject of general interest to be followed up with more or less thoroughness as their fancy dictates?

Summer Conferences and Young People; Setting; atmosphere; why to go; how to secure delegates; after effects in personal and society life.

The Elder Sister and the Young People; what have we to do with the women's society? what help should the women's society expect from the young people? how may the young people and the women co-operate?

Missionary Machinery; the wheels of Board, synodical and presbyterial organization; why good cogs are essential; how to keep the machinery running smoothly.

Missionary Literature for Young People: where to find it; how to choose it; how to arouse interest in reading it.

Young People and the Treasury: how our missionary money is handled; the various funds and their purposes; "Specials"; need of regular remittances; how the mites of the young people become mighty.

Our Substitutes Abroad: their work for us and for the world; what they have the right to expect from us; how to live up to our responsibility.

Life Purposes: the meaning of the missionary enterprise to our own personal lives.

(*Mrs. W. D.*) *Helen R. Anderson.*

While at Shoji we attracted a crowd of about eighty, among which were many students from the middle school of the Imperial University of Tokyo, some of whom were Christians, but had not been baptized. We asked the boys to choose from their number one to tell why they were Christians. A splendid-looking boy stood up and gave a thrilling talk, comparing Buddhism and Christianity. I couldn't help wondering how many of our American high-school lads could have met their opportunity as this boy did!

Tokyo. (*Miss*) *Nina P. Ellis.*

NEWS FROM THE FRONT

SOUTH AMERICA

Mrs. J. H. Cruickshank writes from Colombia: Several weeks ago the capital city, Bogota, suffered a great deal from earthquakes. Five were felt in this city, three of which were strong enough to shake our house, the little windows in the doors rattled. An earthquake makes me nervous; I never felt one till we came here. Here no damage was done, but in Bogota the losses were heavy. Our church there was not damaged at all, but the schools were. We have not heard yet how serious it is, but to me it seems a wonder that the buildings didn't fall—they are so old. Nearly all the Catholic churches were badly damaged; there are few steeples left. The steeple of one church crashed through the roof and killed seven people inside. Many houses fell and many people were injured. One Sister of Charity was kneeling before a large image praying for protection during a quake when the image tumbled over on her and killed her. Now the priests are telling the people that the Protestants and Liberals are the cause of the earthquakes, that only through the prayers of the faithful Sisters of Charity and the priests was Bogota saved from entire destruction. And, of course, these poor, ignorant people believe every word of it!

CHOSEN

Miss Hilda Helstom writes from Chung Lung: I have had plenty of opportunity to practise up in sitting on the floor and eating with chopsticks, for I have been out to supper three times this week. As usual, they bring me eggs, chickens, wild grapes and nuts. I wish I could sell my eggs and chickens at home; converted into money I could use it to great advantage out here. Everything is unusually high. We feel the effect of the war too, and I do not see how the poor people are going to live this winter. In this place there is a young man who from the beginning was the pillar of this church. A year ago he became ill and has not been able to work since. He has a young wife and a child, and not a penny to his name. It is not likely that he will ever get better, for it is probably tuberculosis, and he may last a long time yet. In spite of such sad circumstances he does not worry and fret and seems to be in perfect peace. After serving the Lord so faithfully, he ought to be looked after, so I am going to use my tenth for their support this year.

CHINA

Miss Marjorie Rankin writes from Weihsien: I have been left alone with the school this year. We were willed a lot of old buildings by the departing college, so that the last month of my summer was spent in putting those in order. My, what a tearing down of old walls, putting up of new, blocking up old doors and opening new ones, whitewashing and cleaning up, amid flying plaster and pouring rain! But the last workman left on Tuesday, and the sun came out brilliantly to welcome the girls in on Wednesday. In about a week we had started the regular routine, and then our troubles began. This is my latest version of what happened:

Eighty-five pupils wishing school had begun;
Four were stock in the mud, and then there were eighty-one.

Eighty-one pupils coming in at the gate-y;
One got appendicitis and then there were eighty.

Eighty happy pupils marching in a line;
One forgot her money, and then there were seventy-nine.

Seventy-nine pupils glad they were alive;
Four took typhoid and then there were seventy-five.

Seventy-five pupils delving in ancient-lore;
One preferred nursing and then there were seventy-four.

Seventy-four pupils working hard as could be;

Thirty-one had trachoma and then there were forty-three.

Under daily care their eyes are quickly improving, so our troubles in that line may soon be over. The typhoid is a more serious matter. It is all through the country. They told us that sixty died in the east suburb in one day. It is impossible to get coffins in the city now. There were two cases in the school for a week before I found out what it was; by that time two or three more had come down with it. I had seven in the hospital at the same time. Then I began to apply disinfectants wholesale. We have had no new cases the past week, so hope that is through with. Two of those in the hospital are pretty sick. A couple of weeks ago the mother of one came and insisted on taking her home. The doctor said she could not be moved. The daughter's temperature was then over a hundred and three, but it took the nurse and doctor and myself almost an hour to persuade the woman to leave her. She said she would leave her just a week.

Another interesting case was the man who was operated on. The night after the operation his family came in the middle of the night and took him home. The next morning they brought him back again with all the bandages taken off the wound. They had unbandaged it to see how the foreign doctors had cut him up. When asked why they had taken him home they said that he longed to see his little grandson, so they had taken him to see him. He lived for two whole days after that, but died a few nights ago.

The Book Stall

A FEW AFRICA LEAFLETS

An African Mosaic; All the World, issue for January, 1918 . . . . . 5 cts.
Recent words from the missionaries and secretaries.

GEOGRAPHY:—*A World in Itself* . . . . . 1 ct.

HISTORY

See How It has Grown . . . . . 3 cts.
The Elat Church, by Rev. W. M. Dager.

African Section of *The Annual Report* of the Board of Foreign Missions 5 cts.

From Beach to Jungle . . . . . 10 cts.
A substitute for the Historical Sketch.

TRUE STORIES

No Sick People Here . . . . . 2 cts.

Black Babies vs. Black Magic . . 3 cts.
Both telling of treatment of sick.

The Host in the Hut . . . . . 3 cts.

BIOGRAPHY

An African Heroine . . . . . 1 ct.
Experiences of a little slave-girl.

Sketch of Miss Mackenzie and Review of *The African Trail* . . 2 cts.

The Chief's First White Man . . 3 cts.
A Sketch of Rev. A. C. Good.

PLAYS

Lighting the Dark Continent . . . 10 cts.
Appropriate for Juniors.

Children of the Shadow . . . . 15 cts.
A Drama of West Africa.

For additional literature on Africa, refer to WOMAN'S WORK for August, September, October.

NEW GENERAL LEAFLETS

The Decision of a Moment, 3 cts., is a simple, straightforward, autobiographical sketch of an Indian orphan who was rescued from starvation by a missionary. He is now in this country studying medicine in order, as he says, "to get back to my country where there are vast opportunities for medical missionaries to break down the barrier of caste and carry the healing gospel of Jesus Christ right to the hearts of the people." It is an inspiring story of a purpose that could not be defeated, that steadily overcame all difficulties, and of a character strong enough to decide for the right on a moment's notice.

	Each	Doz.
What is She Thinking? .	3 cts.	30 cts.

By GRACE ROGERS WALKER

It is the college girl who is doing the thinking. She is returning to her Church with "thoughts." Here are a few suggestions for the women of the missionary society. The aim is to put some new "thoughts" about her into the mind of these women who greet her that she may not say "Church work just naturally doesn't interest me."

	Each	Doz.
What Would You Do? .	2 cts.	20 cts.

By IRENE MASON HARPER

Here is a cure for a dull missionary meeting, not for one only, but filled with spice enough to give a taste to several missionary meetings. Best of all it gives us a glimpse into the real life of a missionary at work.

Yourself in Her Place . . . . . Free

By JULIA FREEMAN. Useful for stimulating interest in the Thank Offering.

Missionary War Service, in all fields and for the flag . . . . . Free

A Personal Talk with the Presbyterial Secretary for Education . . . Free

The Spirit of Westminster Guild, a play, revised, 5c. *China Hospitals,* revised, 5c.

LEAFLET SUBSCRIPTION

IF you subscribe to your Board's Leaflet Subscription plan you will receive the new leaflets as they are printed. Some of the plans require the deposit of one dollar per year; some fifty cents until the amount is exhausted. It is a useful plan for synodical, presbyterial and local societies, especially important for literature secretaries, and beneficial to individuals! Why not consider it as you start on the new fiscal year?

Order and subscribe for above leaflets from your own Board and not from WOMAN'S WORK.

HOME DEPARTMENT

ONE USE OF THE MAGAZINES

A CAREFULLY worked-out program has been sent us by a friend who received it from one of her correspondents. It was not intended to be used in competition for the prize offered in our February issue for the best suggestion in reply to the question: WHAT USE CAN BE MADE OF THE ISSUES OF WOMAN'S WORK? But none the less it suggests a very practical use and one which seems well worth handing on to our readers.—EDITOR.

PROGRAM ON PERSIA AND SYRIA

WAR CONDITIONS

Hindrances—Cut off from supplies and communication, *Assembly Herald*, 551; Communication through the army, WOMAN'S WORK, 271.

Shorthanded—On furlough, can't get back.

High cost of living; double rate of exchange; Emergency Fund; WOMAN'S WORK, 1; *Assembly Herald*, 558.

Opportunities—Actual relief work, funds, etc.; Exchange medium, WOMAN'S WORK, 269, 263; Quote Dr. Nicol.

Americans alone on the field, WOMAN'S WORK, 261.

Protection of the flag, WOMAN'S WORK, 267; *Assembly Herald*, 552.

Opportunity among refugees, WOMAN'S WORK, 268.

MISSIONARIES IN THIS COUNTRY—Used here for preaching, relief work and food conservation; give quotations and personal incidents.

THE MOSLEM WORLD, is it breaking up? Can we seize our opportunity? WOMAN'S WORK, 273 (1916); Taking of Jerusalem by British, *National Geographic Magazine*.

ITEMS—Current Events—God Will Manage—WOMAN'S WORK, recent issues.

Worth remembering, *Assembly Herald*.

CAMBRIDGE, N. Y. *B. Grace Westfall.*

An Argument for the Woman Who Is 'Not Interested'

(MRS. CLELAND) HARRIET B. MCAFEE

AFTER years of interest in missions and acquaintance with church people who say they are "not interested," the conviction grows that there are only two real reasons for such conditions of indifference as do exist to some extent in the church today. Either reason might excuse one in his own thought who is not a Christian. Neither seems capable of defense by one who is a follower of Christ.

The first reason is a failure to believe that, according to God's word, *every Christian* must believe and be interested in missions, both home and foreign. All Christians believe in the necessity for the study of God's word, and belief in the principles taught there. It is equally true that some do not believe in the necessity for knowing the working out of these principles in the lives of men in China, India and Japan, or anywhere else in the world where men believe in Jesus Christ. Professor Warneck has said: "The whole Christian church of the present is the result of the missionary work of the past. That which gave the church its life abides as the condition of its life. The words of Jesus are proved true by the continuous working of their power." If this be true, the individual learns to test the truth of God's word by the working out of its principles in the lives of men, and finding Christianity a true and good thing for himself he recognizes his obligation to pass it on to others.

Mr. Speer has recently said: "The only Christianity in the world which the Master and Founder would recognize as His is the Christianity which its possessors try to share with every man. If Christianity is a good thing we ought to distribute it. If it is not, we ought to discard it!" Those two words—*discard* and *distribute*—as they are related to the gospel, ought to be wrought into the life of every child of God.

"For we must share if we would keep
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of love."

Can there be any two ways to interpret these words of our Lord? "Ye are my friends if ye do whatsoever I command you." "If ye love me, keep my commandments." "Go ye into all the world and preach my gospel to every creature." If we accept any of Christ's commands, must we not accept all? Going into all the world by prayer, by gifts, by life, could not fail to arouse interest in God's great world enterprise.

The second reason for lack of interest is lack of knowledge—failure to know what God is doing in and with the lives of men all over the world. To give this knowledge is the primary purpose of the modern mission study movement. There can be no surer method of arousing a sense of responsibility than an honest study of the missionary enterprise. "A young lady said to her aunt: 'I can not get interested in Missions.' 'No;' replied her aunt, 'You can hardly expect to. It is just like getting interest in a bank. *You have to put something in before you get any interest.* And the more you put in—time, money, prayer—the more the interest grows!'" It might fairly be assumed that all Christians would give some prayer, time, money, and if they add also, *study* of missions, a vital increase in interest is sure to follow. The study of Latin America last year and of Africa this year has opened up a new world of interest and effort to the sincere student and he sees as he has never seen before the mighty task which God has laid upon His church. He sees too that the call to sacrificial service is not to the missionary alone but to every child of God.

The Board's Educational Secretary, Mr. Millikin, says: "In the study of missions the people of the world with their great religions, their moral standards, their unmet needs, pass in review. The mind is fascinated by the process by which the principles and power of Jesus permeate and control human life and relations. Under the leadership of the Spirit, two results invariably follow the study of missions:

1. It brings the student into truer and closer relationship with God in Christ and with his fellowmen—his brethren.

2. It releases power in the form of gifts and prayer, personal service and life consecration, which are the means God uses to win the world to Himself."

Many things contribute to arousing interest in any subject, such as a vital leadership; a carefully prepared program; an appeal to the eye—so successfully demonstrated in moving pictures; an appeal to the dramatic instinct, especially in interesting young people. But these and all other devices are unimportant in comparison with the two fundamental necessities for real interest—the belief that Christ's command to go into all the world was meant for every disciple of His for all time; and with this belief a knowledge of the working out of the principles of life which Christ came to bring to all men.

CHICAGO.

A DRIVE FOR "OVER SEA AND LAND"

IF you have not already made a special campaign so that this will be a memorable CHILDREN'S YEAR in your society, start now a DRIVE to interest children in missions through *Over Sea and Land*—the only junior Presbyterian missionary magazine. Let us realize the importance of keeping up our interest in mission work, and in acquainting the children with it. Let us not substitute war work and Red Cross drives for our regular missionary work, but let it be a matter of *addition* rather than of *substitution*. Now is the time. Get that DRIVE for subscriptions for *Over Sea and Land* under way at once. Let us be proud to "do our regular bit at home" as well as the outside work, and give our children the best information about our mission work. Do not wait another day. The magazine costs but twenty-five cents a year, and is worth its weight in gold. Get that DRIVE started NOW!

Helping the Helpless. Lucy S. Bainbridge. F. H. Revell Co. Price, One Dollar. Japanese, Chinese, Syrians, Armenians, Hindus, Persians, "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and Judaea" —all mingle in the huge melting-pot of New York City, where City Missions are about as nearly akin to Foreign Missions as if they had sailed across the sea to carry on their work. So our readers may well follow with deep interest this series of sketches of real people and real help drawn from her own experience by Mrs. Bainbridge. Many of those interested in foreign missions know how closely the writer has been linked to our work in the past. Mrs. Bainbridge traveled for two years among our distant stations; on her return she was in constant demand as a forceful and appealing speaker; for three years she traveled in this country as the representative of the New York Board, and there are missionaries now working at important posts who went out through her influence. Many students of the City Mission Training School have been led into foreign work, and even the most ignorant of those whom they helped here have been taught to look beyond the tenement house walls to the world's great spiritual need. This little series contains stories of fourteen actual experiences, all told with such a graphic pen that they give a vivid idea of the scope, the purpose and the need of the Christ-like labors of City Mission workers. To them, no less than to our own toilers in the foreign field, the Master will say, "I was an hungered and ye gave me meat; naked, and ye clothed me; sick, and ye visited me." E. E.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER MEETING, March 19th, TOPIC: *The Church in Japan.*

BIENNIAL ASSEMBLY—In concurrence with the Biennial Committee of the Nashville Presbyterial Society steps are being taken to annul the meeting of the Biennial Assembly scheduled for Nashville, Tennessee, April 23-25th—this on account of prevailing war conditions and for patriotic reasons. Notice will be sent to presbyterial presidents and secretaries.

A Special Meeting of the corporation is hereby called at the request of three presbyterial societies, to be held in Westminster Hall, Witherspoon Building, Philadelphia, Pennsylvania, on April 2d, at 10 o'clock A.M., for the purpose of considering and acting upon a proposed amendment to Section 2 of Article III of the By-Laws, changing the same by adding at the end of the first sentence thereof the following proviso:

> "Provided, that the Board of Directors shall have the power to annul or postpone any said assembly, or to change the place of meeting thereof."

MRS. WILLIAM WATTERS,
Feb. 12, 1918. Acting President.

MARCH 15TH—Closing day of the books at headquarters. Make it a red-letter day on your calendar! Gifts for Regular Work must be strengthened faithfully, loyally, that we may reach the much-coveted goal of a five per cent. increase. War Emergency receipts totaled almost $9,000 on January fifteenth. Latin America and Siam funds lacked $8,700 of completion. Surely we can go "over the top," armed with faith in our women and love for the Master.

AT DIRECTORS' MEETING we had the very great pleasure of electing Mrs. Robert N. Veach a member of the Board and of adopting as associate missionary, Miss Olive Rohrbaugh, to go to the Philippines, and Miss L. J. Davies (reappointed), to go to China.

THE MEETINGS of the Week of Prayer, though not as largely attended as one might wish, were of very special interest. Many of our missionaries were with us and spoke encouragingly of their work. Rev. Dr. G. W. Wright from the Philippines; Dr. W. J. Wanless and Mrs. S. V. Karmarkar, M.D., from India; Mrs. F. J. Tooker, M.D., and Dr. Ethel Polk (missionary of the Methodist Board), from China; Mrs. H. J. Bennett (missionary of the Congregational Board), from Japan; Miss McKean from Siam; Dr. C. H. Watson, President-elect of Cairo University, and Mrs. Henry W. Peabody, from the Baptist Board. A few words from each one brought the work more closely home to us. Other guests were Miss Elizabeth R. Williamson, from Brazil; Miss Florence Tyler, Field Secretary of the New York Board, and Dr. C. H. Lyon, who spoke at prayer-meeting about his work in China.

MISS LENA A. BOYD of the Southwest Board has been appointed Westminster Guild missionary to fill Miss Ducret's place.

SYNODICAL and presbyterial annual report blanks are due at "501" March fifteenth. Auxiliary and Young People's secretaries, having promptly filled in the local blanks, were asked to send them to the presbyterial secretaries by March first.

THE SPRING LETTER to all presbyterial officers was sent out February first. A "Good President" will see that each officer receives the special portion designed for her.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

THE SERIOUS ILLNESS of Mrs. D. B. Wells touches all our hearts, and I am sure every one who knows of her great heart and her great work for foreign missions will keep her in their prayers through these trying days of enforced idleness and discomfort.

MRS. COY AND MRS. KING were in New York in January, attending the following meetings: Central Committee Executive Council; Conference of Educational Secretaries; Federation of Women's Boards; Garden City Conference. As the work of foreign missions becomes broader and more complex it is necessary to keep pace with all its branches and connecting forces.

THERE is only one month left for our auxiliaries to gather into the Treasury, and this year calls for great outlays. In all the warring nations where our missionaries are there is distress, which no one but these missionaries relieve. Come out strongly and nobly to the rescue in these remaining days of the year. The responsibility and the privilege both are yours—ours!

OUR finances are holding up well. Including one large gift, we are $39,400.00 ahead of this time last year. Pray and give!

THE MISSION MEETING for prayer and conference under the auspices of the Federation of churches was held in the Assembly Hall of Moody Institute, on January 24th, both morning and afternoon.

FRIDAY morning meetings have brought Mrs. Hill, a missionary of the U. P. Church, and Mrs. E. H. Perry, who has been a missionary both in Siam and Turkey.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Literature should be obtained from Room 818, 156 Fifth Ave.

THE FORTY-EIGHTH ANNUAL MEETING of the New York Women's Board will be held on Wednesday, April 24th, 1918, at the Central Presbyterian Church, Madison Avenue and 57th Street, New York. The morning session will be given up to reports and other business, and the afternoon will be devoted to addresses by missionaries and one of the secretaries of the Assembly's Board. A luncheon for the delegates will be served at the church. On account of war conditions it has been decided to make a charge for the luncheon in order to cover the expense. There will be a Young People's Conference during the luncheon hour. Further announcements in regard to the program will be made later.

ALBANY'S presbyterial president, Mrs. William J. Milne, has been obliged to resign because of ill-health. The vice-president will take Mrs. Milne's place until their annual meeting.

LOGAN PRESBYTERIAL SOCIETY, Kentucky, has the honor of being the first presbyterial society to send in its full apportionment towards our "Special"—the New War Emergency Fund. This payment was made by January 15th and is a real incentive to all our other societies not to fall behind in meeting their apportionments for this most pressing need.

THE BOARD announces with regret the resignation of Dr. Mary Robinson, formerly of Lien Chow, China, one of the Young Women's missionaries. Dr. Robinson was married on January 1, 1918, to Mr. Henry M. Lechtrecker of Rockville Centre, Long Island. Miss Emily Peterson of Jagraon, Punjab, India, will take Dr. Robinson's place as one of the representatives of the Young Women's Societies on the field.

MRS. DE WITT KNOX of New York, who has made repeated trips to mission lands, spoke at a recent meeting. She said there is awful destitution in Belgium, but for centuries the women of India have been treated as badly in that land of breaking hearts. These souls need you. The Koreans have "kept the faith," but not to themselves, and their faces show it. A native Christian was asked what ointment they used to make the Christians look so different. Rev. T. W. Mitchell of Chenchow said: "In China a change is taking place in woman and her relationships. From being considered a brainless toy or slave she is coming out of ignorance to a new outlook. Because the young men educated abroad demand wives with unbound feet the horrible custom of foot-binding is passing. Though there are many changes the only thing that can solve China's problems is Christ." Some good effects of the war in mission lands were brought out by Dr. Speer. Latin America is profoundly impressed by our entrance into the war in behalf of France—a country they greatly admire. Japan sees in it an object lesson in unselfishness. Mexico and the Philippine Islands will have time to develop their inner forces while attention is diverted from them. We should lay aside all fear and go forward in absolute confidence in God, the Father of *all* the world.

From St. Louis

Meetings first and third Tuesday of each month at 10:30 A. M. Visitors welcome.

OUR JANUARY letter mentioned the death of Miss Mary Entrekin of Independence, Mo. It was scant notice of the passing away of one who had for over a quarter of a century given of her very best to the service of our Board as presbyterial treasurer and corresponding secretary. Devotedly, capably, loyally and gladly she served, only stepping aside when strength began to fail. We older women can not easily forget her. Time was when an Annual Meeting without Mary Entrekin lacked somewhat in completeness. The work of Missions was so important in her thought, and she was so well informed concerning it, that in conference and discussion she was clear and convincing. We felt more safe in our own view, if it was like hers. Nothing was trivial that had to do with the work of her Master. Sitting here, thinking of her, thanking God for her, it is a joy to let thought run out over our whole territory to the many dear women, each in her place a

light, a strength, and so, power for Christ—women whom He is counting upon. And while thought is in a flying mood, it goes "over the seas and far away," to the able advance-guard of our Board and we pray God to bless them—every one!

We are rejoicing in the prospect of seeing our dear Mrs. McClure of Bangkok. Our younger women who have not known her will see for themselves why we love her. Mrs. Blair's letter took us right into her classes, and with her on the streets of Pyeng Yang.

Miss Agnes Morgan writes enthusiastically of her classes of women, and her splendid work with the children and sends a post-card with 800 faces on it.

There is a report from Mrs. McCune; another from Miss Hodge; a good letter from Miss Ina Hicks, who is so glad to be at home again that the furlough seems a secondary thing. Mrs. Carrie Johnston writes to us over her new name, Eames.

Missionary Institutes seem to be popular in St. Louis. The fourth for this winter is being formed. *An African Trail* is meeting with charming favor among our young people.

We are going to miss from our meetings here our beloved Secretary for Student Work, Miss Edith Souther. This is unfortunate, for she has a fine grasp upon her work. Still we lend her to our country, and not grudgingly, We could not do that, while looking into her face, hearing her tell of the call that came to her so loudly and clearly. So she goes wrapped up in a precious bundle of love and prayer.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday at 12-12.30.

The death of Mrs. Ferry, a devoted pioneer worker in Utah, was reported. Mrs. Robbins read an extract from Dr. Speer: "We would have no Christianity and no Christian church on earth if it were not for what the foreign mission enterprise has done to perpetuate it." Rev. Ernest F. Hall, D.D., gave a masterly address, "Mobilizing for World Service," in brief as follows: "The Church is equal to the emergency. The time has come for the church to mobilize. We must conserve our resources as the Allies do. The church is in the spiritual conflict to win. We have a great Leader in the conquest. We must speed up. As some one has said, 'It seems as though the Lord was in a hurry these days.' The churches have been appealed to, but a large percentage west of the Rockies have made no response. One report, however, is most remarkable. Brooklyn Church, Oakland, Cal., took an offering for the War Emergency Fund and the people brought cash, watches, gold rings, jewels and all sorts of things they had had for years, which were sold. This was on top of several other war drives in the community. The Chinese Church, San Francisco was the first in the city to respond. They raised their money before the formal appeal was made. We should have a missionary flag. War service posters can be had in my office. Many missionaries are doing war relief work, distributing money sent by people in this country. Our own Dr. Elizabeth Lewis is doing Government work in India. Many sons of missionaries are serving in the war. Ian, the son of Dr. Chas. Forman of India, was five times wounded, five times returned to the front, and finally killed in battle in France. Our missionaries have been doing Red Cross work for years. Teachers and preachers were doing it long before the war was thought of—except in the mind of the Kaiser. We are doing relief work; homes for widows, lepers and homeless children. It is time for the church to realize what it is trying to do. It needs to sound a war-cry to officers of churches; some to be members of Training Camps, some to be privates in the ranks. Mechanically, it would not take very long to take the Gospel everywhere, but it cannot be done that way. It has to be done spiritually. We can mobilize our money, we can speed up our spiritual processes. God is willing to release the power. I bring you a message of triumph. Speed up, speed up, by prayer and Bible study, for the Kingdom of God is coming!"

This stirring address was closed by an appeal which did not minimize the necessity for patriotic service in Red Cross or other such channels, but rather challenged us to stand by the missionary warriors who have been on the battlefield for years, in the words —"This ought ye to have done, and not to leave the other undone!"

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.: visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

The outlook of our work is all very hopeful; there is a greater number of missionary candidates than ever before; there are larger demands for missionary money caused by the war, and there are larger amounts of money coming in.

The unselfish services of our missionaries in Persia, Syria and other places in conducting relief and reconstruction work, and in shouldering extra work in Western Africa, Syria, China, India and other places where the war caused the withdrawal of European missionaries from their fields of work, should and *will be* supported by our Presbyterian churches. Let us gladly make sacrifices in sending money to enable our missionaries to embrace the tremendous opportunities to win hearts grateful to the missionaries' God. With physicians, hospitals, nurses and supplies, ours has long been truly a Red Cross work, and never before were we in an equal position to minister to bodies and souls. The work needs money, and more money.

THE JANUARY *Board News Letter* has informed all societies of the joint opinion of the Woman's Board of Home Missions and the Woman's North Pacific Board that the time has come for the organization of synodical societies in our three synods of Washington, Idaho and Oregon, and in the spring meeting of each presbyterial society the question must be considered and voted upon. If the vote is in favor of the organization of a synodical society the delegates in session must vote to overture both Boards to that effect, and three delegates must be appointed to attend a meeting in the fall which shall be held at the time and place of the meeting of synod of your particular state.

DR. LEONARD has been granted an "intermediate" vacation in the belief that she will make a more rapid recovery by the change and the removal from the desire to take up work too soon on account of its urgency. Dr. Maud Allen feels that she has been having wonderful opportunities in surgical work at the Mayos', in Rochester, Minn.

WE regret to learn that Mrs. D. R. McClure, President of Spokane Presbytery, is obliged to resign on account of her health. We are looking forward to the first visit of the Executive Secretary of our six Boards, Miss Margaret Hodge, who is expected the last of this month.

RECEIPTS TO JANUARY 15, 1918

By totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

BEAVER,	$409.00	PORTSMOUTH,	$15.00	Receipts for Regular Work and Special Funds, December 15 to January 15,	$6,824.91
CARLISLE,	810.27	REDSTONE,	10.00	Armenian Relief Fund,	$72.00
CATAWBA,	14.00	STEUBENVILLE,	5.62	Guatemala Relief,	140.49
CLEVELAND,	1,110.70	UNION,	24.32	Latin America Development Fund,	28.00
COLUMBIA,	14.00	WASHINGTON CITY,	10.77	Siam Extension Fund,	5.00
FLORIDA,	15.00	Legacies, Interest on Investments, etc.,	2,228.82	War Emergency Fund,	1,090.00
KITTANNING,	190.00			Publication Fund,	470.82
NEW HOPE,	20.95			Total of all receipts since March 15, 1915,	$164,325.90
PHILADELPHIA,	1,000.00	Miscellaneous Gifts,	936.46		
PHILADELPHIA, NORTH,	10.00				

(Miss) ANNA VLACHOS, *Treasurer*,
501 Witherspoon Building, Philadelphia, Pa.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$8.00	FORT DODGE,	$11.00	PUEBLO,	$150.00	ST. CLOUD,	$43.00
BISMARCK,	71.50	FREEPORT,	363.70	RUSHVILLE,	235.00	YELLOWTONE,	30.75
BLACK HILLS,	40.75	GALENA,	50.00	SAGINAW,	58.50	Miscellaneous,	269.53
BLOOMINGTON,	201.63	GUNNISON,	5.00	SPRINGFIELD,	104.00		
BUTTE,	50.95	HELENA,	41.00	Receipts from December 16 to January 15:			
CAIRO,	37.14	IOWA CITY,	178.25	Regular,	$6,335.77		
CHEYENNE,	6.63	KALAMAZOO,	56.00	Million-Dollar Fund,	233.00		
CHICAGO,	2,069.59	LAKE SUPERIOR,	41.00	Armenian Relief,	36.00		
DENVER,	65.00	LANSING,	3.00	Miscellaneous,	14.00		
DES MOINES,	1.00	MADISON,	308.00				$6,618.77
DETROIT,	1,237.25	MONROE,	39.00	Total Receipts, March 16, 1917, to January 15, 1918,			$124,631.07
DUBUQUE,	264.44	MUNCIE,	94.40				
EWING,	139.76	OTTAWA,	222.00				
FLINT,	20.00	PETOSKEY,	102.00				

MRS. THOS. E. D. BRADLEY, *Treasurer*,
Room 48, 17 North State Street, Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$723.00	LOGAN,	$91.00	STEUBEN,	$217.00	WESTCHESTER,	$347.75
BINGHAMTON,	122.00	LONG ISLAND,	1.00	SYRACUSE,	342.00	Miscellaneous,	3,360.16
BOSTON,	273.00	LYONS,	139.90	TROY,	11.00	Interest,	1,315.28
BROOKLYN,	325.50	MORRIS AND ORANGE,	894.00				
BUFFALO,	282.50	NASSAU,	54.00	Receipts from December 16 to January 15:			
CAYUGA,	187.00	NEWARK,	150.55	Regular,	$10,028.41		
CHAMPLAIN,	30.00	NEWBURYPORT,	3.00	War Emergency Fund,	3,116.25		
CHEMUNG,	85.00	NEW YORK,	1,854.00				$13,144.66
CONNECTICUT VALLEY,	424.65	NIAGARA,	147.00	Total since March 15:			
EBENEZER,	134.00	NORTH RIVER,	201.00	Regular,	$71,616.91		
GENESEE,	393.37	OTSEGO,	231.00	War Emergency Fund,	4,810.00		
GENEVA,	141.50	PRINCETON,	37.00	Latin America and Siam,	384.45		
HUDSON,	57.25	PROVIDENCE,	43.00				$76,811.36
JERSEY CITY,	475.25	ST. LAWRENCE,	51.00				

(Mrs. James A., Jr.) NELLIE S. WEBB, *Treas.*
Room 818, 156 Fifth Avenue, New York.

Women's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$12.50	PARIS,	$149.86	Relief Fund for month,	$2.25
EMPORIA,	49.00	WICHITA,	232.40	Relief Fund for year to date,	254.20
HIGHLAND,	29.75	Miscellaneous,	28.19	M. D. F. for month,	15.00
LITTLE ROCK,	18.44			M. D. F. for year to date,	1,076.10
Total for month,			$520.14		
Total for year to date,			25,733.02		

MRS. B. F. EDWARDS, *Treasurer*,
Room 707, 816 Olive Street, St. Louis, Mo.

Woman's North Pacific Presbyterian Board of Foreign Missions

BELLINGHAM,	$387.00	KENDALL,	$26.55	TWIN FALLS,	$174.00	WENATCHEE,	$174.45
BOISE,	77.00	OLYMPIA,	199.00	WALLA WALLA,	221.85	WILLAMETTE,	541.47
CENTRAL WASHINGTON,	419.90	PENDLETON,	40.50				
COLUMBIA RIVER,	74.50	PORTLAND,	927.93	Total for quarter,			$4,964.03
COOS BAY,	15.00	SEATTLE,	1,054.37	Total for three quarters,			$9,803.92
GRANDE RONDE,	167.51	SOUTHERN OREGON,	27.50				
		SPOKANE,	435.50				

MRS. C. M. BARBEE, *Treasurer*,
454 Alder Street, Portland, Oregon.